5: Crowder J-5 (1955-1961) 1962
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not to let the same discriminations and prejudices such as exist in other colonies be introduced among them.' At the same time the metropolitan Government was asking whether Africans would make suitable corporals and under-officers. Furthermore Schmaltz, whilst advocating a system of economic exploitation that seemed to be entirely to the advantage of France, maintained that the Senegalese were not merely to be auxiliaries and that they would be encouraged by fixed prices for their crops to produce more and become 'civilised' by their contact with Europe.

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So far France had made no definition of the position of non-French inhabitants of her colonies. Even though France by the decree of 16 Pluviose Year II (1792) had abolished slavery and declared that 'all men, without distinction of colour, domiciled in French colonies, are French citizens, and enjoy all the rights assured by the Constitution', and even though the slave trade had been outlawed in 1818, until 1833 freed slaves had uncertain status in law, and domestic slaves still existed in large numbers. A royal ordinance of that year proclaimed that 'Any person born free or having legally acquired his liberty enjoys in the French colonies: (1) civil rights; (2) political rights under conditions prescribed by law'. But only in 1848 was the status of *captif* or domestic slave abolished, though the majority of *captifs* continued to serve with their former masters. Naturally this law only affected inhabitants of St. Louis and Gorée and the other French posts like Dagana and Richard-Toll.

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The most important result of these two laws was to give about 12,000 Africans, mostly illiterate, the full rights of French citizens. Of these less than a thousand had been converted to Christianity by their French, mulatto or Christian African masters. Educational facilities, which would have to accompany any effective conversion of illiterates into full scale French citizens were still rudimentary. But it must be remembered that in France, at the time, the electorate was suddenly increased from 200,000 to

5: Crowder J-5 (1955-1961) 1962
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upon to play a historic role will be neither Negro, Berber, nor Arab nations, nor Christian, Muslim, nor animist nations. They will surely be strongly marked by the influence of different biological factors, and by the influence of different philosophies of their environment; but they will be nothing if not a synthesis, if not a civilisation. It is under this condition that they will be truly active element in the post-Marxian revolution of the twentieth century. 668

Reading the political philosophy of both Senghor and Mamadou Dia, one is tempted to say this humanism is all very admirable but what have such high-flown ideas got to do with a nation of three million poor people still living barely above subsistence level and of whom the majority of adults are still illiterate? Indeed, Senghor the philosopher and poet comes in for criticism by some students of African politics for his advocacy of this cultural cross breeding, for his apparent excessive attachment to the West. Will not, they ask, someone more African, more a politician and less a poet, be more typical of the African politicians of the future? This is perhaps not only to misunderstand Senghor, but also the Senegalese. Senghor may seem to live in the clouds, uttering fine phrases in enviable French, but the last fifteen years have shown him as a masterly political tactician. He broke away from Lamine Guèye and the *S.F.I.O.* to form his own party at just the right psychological moment. And when he felt an end had to be brought to the Mali Federation he accomplished it without shedding one drop of blood, to the surprise not only of foreign observers but particularly of his Soudanese partners. Today opposition to Senghor comes mainly from fellow intellectuals, whilst his standing with the people of the countryside remains high. His opposition is no less inclined to lengthy discourses on the philosophical foundations of the state. Ly Abdoulaye and Assane Seck of the *P.R.A.* are both of the University of Dakar; Majhemout Diop of the *P.A.I.* is a doctrinaire Communist; and Cheikh Anta Diop, as we have seen, has spent most of his Time on the rehabilitation of African history. [433] [412] [665] [665]

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121 Fashion, from a subjective point of view, represents a fleeting custom that depends on the taste and the whims of individuals. Its range of application is universal. It is thus a social and aesthetic phenomenon of the same order as painting, from which it borrows much.

Like all expressions of art, fashion is a language and a magic. It is also a technique, the different aspects of which may be grouped in three categories: the fabrication of the objects (fabrics and garments), the methods of sale, and the motivations for the purchase.

For the social psychologist the problem of the adaptation of the African to European fashions presents itself.

125 Among the various possible methods of investigation, our choice was directed first of all to direct observations and the method of tests. We have taken into consideration both the ethnic origin and the age of the subjects.

I. Female African Population of Dakar

162 1. Resident population on 6-1-55.

We ascertained:

a) the very distinct predominance of the Wolof group (47.8%),

b) the weak representation of the Sérèr and Diola in relation to the Bambara.

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2. Characteristics of this population:

[191] [212] a) Knowledge of French (14 years old and +):

4,844 women and girls speak our language (2,850 of them write it).

162 463 [294] [386] b) Salaried occupations in crafts and business (14 years old and +):

3,779, of whom: sewing, dressmaking, lingerie, clothing 609

preparation, dyeing..... 142